

UNY UNITED METHODIST HISTORICAL SOCIETY - PRESERVE THE PAST; INFORM THE FUTURE

IN THIS ISSUE: TEMPERANCE & WOMEN

Temperance & Methodism

In the early 1800s during socio-political change in America came Protestant religious revivals such as the Second Great Awakening and the spread of Methodism to frontier areas by circuit riders. Revival led to various reform movements. The early emphasis on individual vices moved to broader social issues such as **temperance**, which evolved to the prime one of abstaining from liquor.

Methodist Episcopal Church – “first Temperance Society” James B. Finley (1781 – 1856) was one of the pioneers of Methodism in the West – which in his case was in the State of Ohio starting in 1809. The 1879 The Illustrated History of Methodism in Great Britain and America quotes from Finley’s 1853 biography: “The only Temperance Society that then existed (1812) was the Methodist Episcopal Church. The General Rules of the Society prohibited the use of intoxicating drinks as a beverage, and only allowed their use when prescribed as a medicine by a physician. No other

denomination having prohibited the use of ardent spirits as a beverage, it followed, as a necessary consequence, that all persons who refused to drink were called, by way of reproach, ‘Methodist fanatics.’ I often met with opposition for my advocacy of the cause of temperance.”

Early Temperance Societies Charles & Quida Schwartz in their 1982 A Flame of Fire: The Story of Troy Annual Conference reported a letter in the conference archives and a marker indicating that Dr. Billy J. Clark, a Methodist physician in Saratoga County [now in Adirondack District] initiated in 1808 the first Temperance Society in America. The Schwartzs also told: “By the 1830s these societies were becoming prominent within Methodist Churches. By the 1840s these groups were calling Methodists to sign pledges of total abstinence ... and beginning to take steps in the direction of prohibition.”

Such a pledge in poem format signed by a child is shown on the back page.

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pg. 5 highlights 1st Assembly for Local Church Historian’s School & 1st virtual HSUMC meeting

Temperance Advocates Closed Saloons



This drawing by Quida Schwartz is one of her illustrations in the 1982 Troy Conference history.

In the early 1800s public drunkenness was common and workers took rum breaks.

Conferences of Upper New York speak

1833 – 1st session of *Troy Conference* “moved a committee by appointed to take into consideration the propriety of forming a conference Temperance Society.”

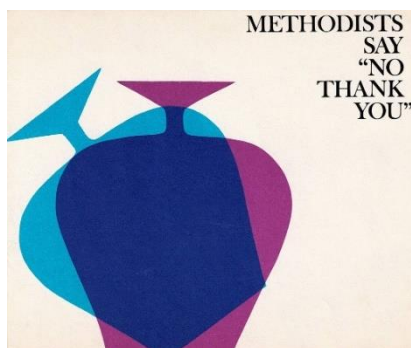
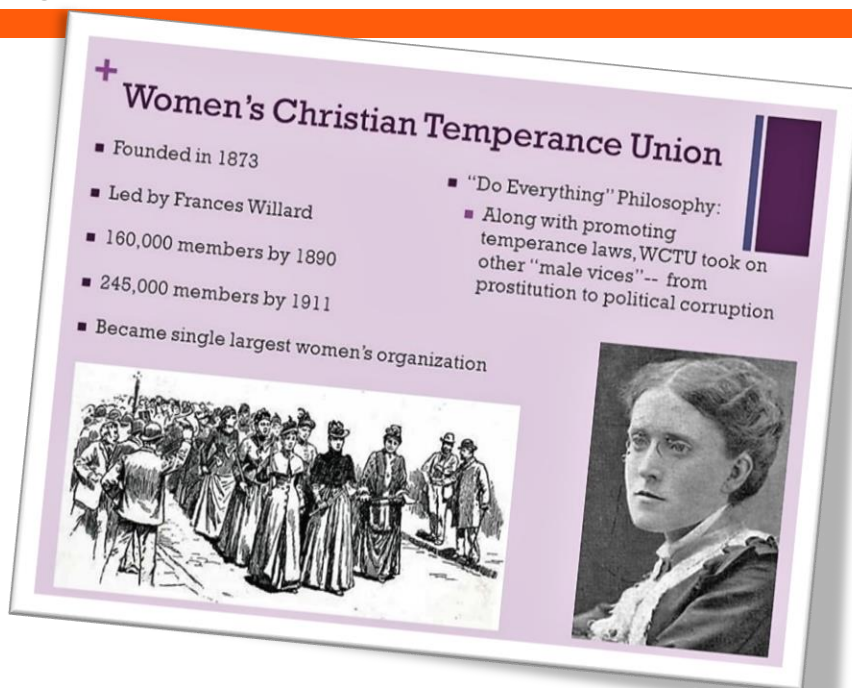
1860 – *Genesee Conference* “wine and beer are poisons and users are unfit for Church communion on earth and much more for the society of the pure in heaven.”

1904 – *Wyoming Conference* “our motto is: ‘No saloon under the flag.’”

1919 – *Central New York Conference* – “In our country a tyrant more cruel and more destructive than the Hun had been conquered. King Alcohol is now an outlaw and there will be no truce until his treacherous subjects are fully beaten and he himself is driven back to Hell.”

1920 – *Genesee Conference* (about the ratification of the 19th Amendment) “we rejoice with joy unspeakable that now government and law are on the side of God, and humanity, and not that of the crime known as the liquor traffic.”

1920 - *Erie Conference* “we rejoice exceedingly in the triumph of Prohibition.”



A changing way of living came with the automobile, increased leisure time, and immigrants from Central and Southern Europe who did not adhere to Victorian mores. New church societies and ways developed and focus shifted to other social conditions that also needed to be remedied.

Society Beginnings The various national temperance organizations included the *Prohibition Party* (founded by Methodist preacher John Russell in 1868 & the first political party to allow women to become full members) and the *Anti-Saloon League* (founded in 1895). Between them an Ohio 1873/74 crusade against saloons turned into the *Woman's Christian Temperance Union* (WCTU) after preliminary discussion at the National Sunday School Assembly held in Chautauqua, NY. Mrs. Annie Wittenmyer was elected in November 1874 as the 1st president. She had supervised army hospital kitchens during

Woman's Christian Temperance Union

by Nancy Rutenber

the Civil War and was the first chief executive (“corresponding secretary”) of the 1858 Ladies’ and Pastors’ Christian Union which fostered home visitation (Women’s Work for Jesus).

Frances E. Willard (pictured in Warrensburg UMC memorial window on front page and in WCTU slide above) had been WCTU’s chief executive. She was elected president in 1879 and held that position to her 1898 death.

Frances Elizabeth Caroline Willard was born 1839 in Churchville, New York (near Rochester) and lived there until 1841 when the family moved to the mid-west. Willard became an educator (including as Dean of Women at Northwestern University) but left that life in 1874.

While the WCTU was originally organized just to banish alcohol, Willard considered that “home protection” of women from male alcoholism necessitated woman suffrage. She worked hard to broaden WCTU’s reform movement to include suffrage along with women’s rights, education and labor reforms, etc. WCTU women were urged as Christian women to develop themselves to become all that God was calling them to be, following the

slogan “*For God and Home and Native Land*” (later Every Land).

A WCTU motto which became a favorite was “*Woman will bless and brighten every place she enters, and she will enter every place.*”

By 1890 Willard was the “second most well-known and influential woman” in the world (after Queen Victoria) and there was a WCTU chapter in more than half of the counties in the United States, making WCTU the single largest women’s organization.

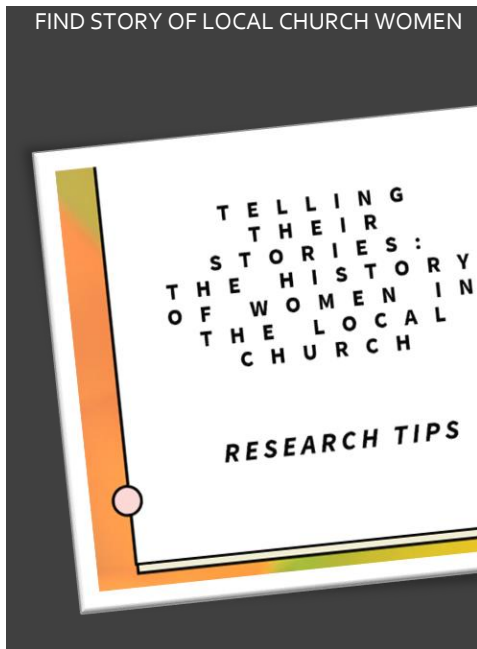
WCTU’s work in eventually fifty departments was classified as “preventive, educational, evangelistic, social and legal, [and] organization.”

See some WCTU news clips in following section on researching church women.

FOR MORE ON FRANCES WILLARD

<https://franceswillardhouse.org/frances-willard/>

<https://www.thoughtco.com/frances-willard-biography-3530550>



To Research History of Women in your Church

+ **Get background** – history of the church, history of the area, and history of women and religion. Check church archives for records of Ladies’ Aid Societies, missionary circles, Woman’s Society of Christian Service, Sunday schools, and other resources such as newsletters and minutes where women may be mentioned.

+ **Ask the congregation** about family records, photographs, scrapbooks, and diaries that belonged to women members. Make copies if not donated.

+ **Check community resources** such as historical agencies and newspapers. Check libraries etc. (including <http://www.nysed.gov/>). Many church women were involved in social action and reform such as the Woman’s Christian Temperance Union.

+ **Organize your findings** (notes, copies, clippings, photos) with subject files about organizations, people, events.

SOME TIPS:

• Check **historical newspapers** in the community or scanned online. Some are at <https://nyshistoricnewspapers.org/>;

others are at individual websites. Weekly newspapers sometimes had correspondents reporting news. Note that earlier a married woman was listed under her husband’s name, not her own.

Exs., Altamont Enterprise, Altamont, NY Friday, February 26, 1915 Guilderland Centre – A meeting of unusual interest was held by the W. C. T. U. at the M. E. parsonage at Guilderland on Tuesday afternoon of this week, in observance of **Frances E. Willard Memorial day**.

Research Finds

Altamont Enterprise, Feb. 27, 1931 W. C. T. U. HAS INSTITUTE AT GUILDERLAND CENTER – The W. C. T. U. held its local institute, an all-day session, on Tuesday, Feb. 24th, at the home of Mrs. Elsie Moak in Guilderland Center. [Lots of names were listed for various parts in the day and attendees – a resource.]

• Remember **artifacts** such as labeled objects & community or church **photo directories**, etc.



1930s community signature quilt
(made at McKownville M. E. Church, Albany)

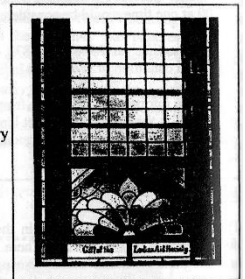
• Check **Methodist publications** such as:
+ *Journals* for Methodist/EUB annual conferences (Many of these that were in Upper New York State are at the UNY conference archives (archives@unyumc.org).

+ *Resource Packet* (with books, women’s organizations, ideas for special programs, etc.) compiled by the General Commission on Archives and History (GCAH) which resource is located at <http://www/gcah.org/resources/womens-history>.

CHERRY VALLEY

Researching the history of our local unit has proved to be very interesting. Our earliest secretary’s minutes date back only to the early 1960’s, but newspapers from the 1930’s contained obituaries that indicated that the deceased belonged to the women’s society. A stained glass window in our sanctuary shows that it was a gift of the Ladies Aid Society. So, when were the windows placed?

Going to the local museum, we found a drawing done by a Sunday School student on a Sunday School outing taken sometime after 1870. The drawing shows the Methodist Episcopal Church as a two-story building with plain glass windows on both floors. So installation had to be after that. Records at the church indicate that the church was remodeled in 1887, at which time the second floor balcony was removed. We believe that the stained glass windows were installed at that same time.



So, our unit feels that it is safe to say that some organized group of women, be it the Ladies Aid, WSCS, or UMW, has existed in Cherry Valley since at least 1887. That adds up to 117 years of women in mission in Cherry Valley.

An **example of community research** is what the Cherry Valley women did on their heritage, as part of the celebration of 135 years in mission of United Methodist Women (2004). **Cherry Valley** is in Mohawk District & Otsego County and formerly was part of *Northern New York Conference*.

MEMOIR - Mrs. Jane Pratt (1809 - 1882)

(Jane died in Chautauqua, NY in what was then Erie District of the *Erie Conference* of the Methodist Episcopal Church, now Cornerstone District of the United Methodist Upper New York Conference.)

« Jane Gallaway, wife of Rev. Rufus Pratt, was born in Cambridge, Washington County, N.Y., Feb. 28, 1809, and died at her home, in Chautauqua, Jan. 26, 1882. She married Mr. Pratt April 30, 1829. About two years after her marriage she made a profession of religion, and united with the Methodist Episcopal Church, of which she remained a faithful member until death. In every community where she lived she was known as a genuine Christian, with a heart full of sympathy and love for all. »

Jane’s full memoir is in the 1882-1891 set of Erie (Meth. Epis.) conference journals found online.

Jane & Rufus’s son Thomas Jefferson Pratt became the eighth School Commissioner in the First District of Chautauqua County. Thomas was born in Cambridge, N.Y. and reported Rufus’ « early field of labor was in the eastern portion of the state » and later he « removed to Chautauqua County. »

UNDERSTAND WHAT'S MEANT

Methodist Terms with Children

Cradle roll – a listing kept by a church of the names of very young children (especially those of members); the name given to a department in the Sunday school.

In the early 1900s & later, the SS superintendent called parents of an infant or young child, and by their permission enrolled it as a member of the school. Record of birth was made and a birthday card or remembrance of some kind was usually forwarded on anniversary of the same, and when three years old he or she was admitted to the "Beginners' department," and so kept in touch with the school from infancy, forming a connecting link between the home and the Sunday school.

A 1930s cradle roll book recorded the baby's and parents' names, date of birth, date entered, "remembrance" (moved or promoted was noted), (brief) address, and had room for remarks.

Today some churches still retain a cradle roll, though may be in a different format.



1923 promotion certificate

Temperance Committee - In 1909 each pastor charge was required to have a Committee on Temperance appointed by the Quarterly Conference to cooperate with the pastor in presenting the cause of temperance to each congregation at least once in each year, when a collection is to be taken in aid of the *Temperance Society* of the Church. It was also the duty of the pastor, assisted

by the committee, to see that each *Sunday school* was organized into a *society for temperance instruction*, and as far as possible have members of the school sign a total abstinence pledge. (See such a signed pledge on back page.)

2020/2021 Officers of Upper New York United Methodist Historical Society

The officers elected at the October 27, 2020 meeting of the Society were:

President: Ken Jones

Vice-President: Melanie Keith

Treasurer: Rev. Betsye Mowry

Recording Secr.: Nancy Rutenber

Corresponding Secr.: Karen Staulters

MEMBERSHIP QUERIES OR NEWSLETTER SUBMISSIONS

UNY-UMHS Newsletter Editor:
Nancy Rutenber

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Rev. Jim Barnes, now *Mohawk District*, has rejoined the **UNY Commission on Archives and History**.

The other districts with resident 2020/2021 CAH members are: *Adirondack* (Karen Staulters), *Albany* (Betsye Mowry), *Crossroads* (Susan Slenker), *Finger Lakes* (Loreen Jorgensen), *Niagara Frontier* (Tom Place), *Northern Flow* (Nancy Hale), and *Oneonta* (Ken Jones).

Merle H. Doud who resided for many years in Waterford, NY died Wednesday, November 25, 2020 at age 97. Always a history buff, he was the former Waterford Village



Historian and past president of the Waterford Museum & Cultural Center. Merle had also been head of the Troy

Conference Commission on Archives and History and was named by the UNYCAH team an **Emeritus Member of Upper New York Commission on Archives and History** along with his wife Catherine who survives him. Merle's obituary is available online at <https://www.brendesefuneralhome.com/obituary-listing>.

June 2021 UNY Historical Society meeting

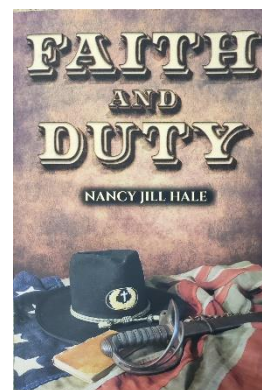
Nancy Hale, a new UNYCAH member, has agreed to do a **presentation on upstate New York civil war chaplains** at a **June 2021 UNY Historical Society meeting**. She is a Civil War re-enactor and published in November an historical novel Faith and Duty

about a Civil War chaplain from northern

New York and the challenges he faces while carrying out both his duty

to his faith and his duty to the men in his regiment. Proceeds from autographed copies ordered from the author (hale1961@gmail.com) go to the American Battlefield Trust.

Watch for meeting date and other details to be announced later.



AROUND THE CONNECTION



LCHS VIRTUAL ASSEMBLY 2020



1st Assembly for Local Church Historian's School

The General Commission on Archives and History (GCAH) held (by email) a **Local Church Historian's School** September 7 – December 7, 2020 with a virtual Assembly for participants worldwide a choice of December 2 or 3 (at different times).

This was the third such School (the first was just in Indiana Conference), but the first one sponsored by GCAH and the first to have an Assembly.

Rev. Chris Shoemaker, the LCHS Director, presented a

Historian's Litany

Response to each line is:

*God of the Past, Present, and Future;
Hear our prayer!*

We come before you, O Lord, as those called to record and share your Church's story.

Grant us Courage: That we may write of the Martyrs' Blood and of the Church Oppressed.

Grant us Honesty: That we may write the truth, even when the truth is shameful to us.

Grant us Perception: That we may write of Your Hand in moments great and small.

Grant us Clarity: That we may write free of the distortions of politics, vanity, and greed.

The LCHS Assembly's **keynote speaker, Rev. Timothy (Tim) Shapiro, D.Min.** from the Center for Congregations in Indianapolis, IN, told how the church building both tells a story & influences what happens within it.



The story of the congregation's building is vital to understanding the past and key to discerning God's dream for your congregation

How is ORAL history different from official church history or media sources?

Listen for the Stories, the WHAT Questions

What are the stories about construction?

What were changes and why?

What objects are people drawn to?

What annoys people about the complex?

History annually to council
Walking tours
Gathering stories (pastoral care)
Sunday School
Invite another congregation to tell their story
Testimony – first memory of sacred place –
Meaning?
Timeline



Share church history with the congregation in various ways.
Above are only some examples.

Write, Record, Tape your building's history.

Share, Share, Share.

The Center for Congregations can be found online at <https://centerforcongregations.org/>. The website includes resources for congregations.

The 2020 Local Church Historian's School had 784 students representing all except three annual conferences of the United Methodist Church.

Monitors for each Jurisdiction's participants were introduced as were the "administration" persons. Pat Thompson was the Monitor for Northeastern Jurisdiction.

Fred Day, the outgoing General Secretary of GCAH, told that *Heritage IS MISSION*. We understand our past so we can engage the present and envision the future.

The possibility of another such school in 2022 is being explored as are other resources. Those interested in future offerings of the course should contact lchs@gcah.org.

The Rev. Christopher M. Shoemaker is also Membership Secretary for the Historical Society of the United Methodist Church. See article below.

Historical Society of the United Methodist Church 1st Virtual Meeting

The Historical Society of the United Methodist Church (in lieu of meeting jointly with a jurisdictional CAH) held its first virtual meeting on Saturday, November 21. Anna Louise Bates spoke on *Methodists and Yellow Fever in Philadelphia 1793 – 1798* including the Methodist black community. The meeting video is available to watch at <https://www.umchistory.org/hsumc-annual-meeting-via-zoom>.

Outside Looking In: Early Methodism as Viewed by Its Critics (New Room Books) was the 2020 Saddlebag selection.



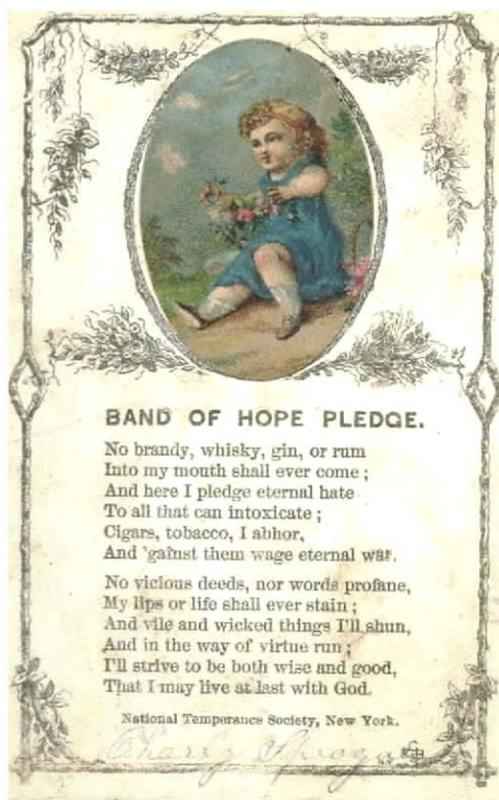
Upper New York United Methodist Historical Society

<https://www.facebook.com/groups/UNYUnitedMethodistHistoricalSociety/>

UPCOMING to Watch for:

Methodist Protestant Church

- Vignettes of Methodist/EUB history in Upper New York Conference – **Remembering Churches Closed 2019/2020**
- Tips
- Archival highlights
- Historical Society news
- Historical tidbits
- Old Historical Items



Charley's circa 1875 temperance card

UNY
Historical
News &
Views

7481 Henry Clay Blvd.
Liverpool, NY 13088

The world is wide, and I will not waste my life in friction when it could be turned into momentum.
– Frances E. Willard